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## BRIEF NOTES

*A Rare Work by Sir Henry Miers Elliot*

READERS of the JOURNAL may be interested to know of a work on the history of India which seems to be practically unknown, though by no less important a scholar than Sir Henry Miers Elliot. This work has recently come into the possession of the Cleveland Public Library's John G. White Collection of Folklore and Orientalia, already rich in material on the history and civilization of India, and is herewith called to the attention of historians and Orientalists.

Sir Henry Miers Elliot's life work, the Mohammedan historians of India, has come down chiefly in two works. One is the *Bibliographical Index to the Historians of Muhammedan India*, of which the first and only volume was issued at Calcutta in 1849. After his death his manuscripts were edited by Dowson in eight volumes as *The History of India, as Told by Its Own Historians* (London, 1867-77). Both works are well known; they are to be found in a number of libraries, and naturally in the White Collection.

In Elliot's last days it appears that he doubted the powers of his mind, and, to test them, wrote the book here discussed. The title-page reads: "Appendix to the Arabs in Sind, Vol. III, part 1 of the Historians of India. Cape Town, Saul Solomon & Co., 1853." This was issued in paper covers, the front cover bearing a note: "For Private Circulation. 40 Copies." It contains 283 pages, plus three preliminary leaves; thus it is a work of some size. It includes essays on the history of Sind, warfare in India, the ethnology of Sind, and a 38-page bibliographical excursus on *Indian Voyages and Travels*—the last a particularly useful compilation.

The White copy came from the library of Sir R. C. Temple, the well-known scholar. It contains a letter, dated 1871, from Elliot's brother, from which I quote the following extracts:

' . . . I send herewith a brochure written by my brother at the Cape during the illness which terminated in his death. He told me that he wrote it to satisfy himself that the powers of his mind were not impaired. It is of course *very rare*; for no more than 40 copies were printed, of which number more than half, I think, were sent into Germany, amongst whose scholars his labours were and are held in the highest estimation.'

If additional testimony of the "Appendix to the Arabs in Sind"

were needed, it may be had in the fact that no allusion to it appears in the introduction to the *History of India as Told by Its Own Historians*, cited above, nor in Stanley Lane-Poole's sketch of Elliot in the *Dictionary of National Biography*.

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*Addendum on a difficult Old Persian passage*

IN *JAOS* 35. 344–350, I discussed the difficulty in the Behistan inscription of Darius, col. 4, lines 2–8, part of which reads, in literal translation: 'By the grace of Ahuramazda, in one-and-the-same year after that I became king, I fought nineteen battles; by the grace of Ahuramazda, I smote *him* and took captive nine kings . . .'. The crux lies in *adamšim ajanam* 'I smote him', where we should expect the plural pronoun. Certain editors do indeed emend the text to give a plural form, but in my article above cited I showed that there were certain inconcinnities and concords *ad sensum* even in the Old Persian inscriptions themselves, scanty as is the material which they furnish. I was able also to furnish some parallels from English, from Latin, and from Greek. The conclusion was that *him* referred to a singular collective idea, 'the foe,' extracted from *hamaranā* 'battles.'

The conviction that this interpretation is correct is strengthened by the finding of other parallels sporadically since the writing of that article. Acts 8, 5 **Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμαρίας ἐκήρυσεν αὐτοῖς τὸν Χριστόν**, shows (like four passages cited *JAOS* 35. 349) a plural pronoun with its antecedent implied in a city name. Sall. *Cat.* 18.1 *Sed antea item coniuravere pauci contra rem publicam, in quibus Catilina fuit; de qua quam verissime potero dicam*, contains *qua* with an antecedent *coniuratio* implied in the verb *coniuravere*. Sall. *Cat.* 56. 5 *Interea servitia repudiabat, cuius initio ad eum magnae copiae concurrebant*, has *cuius* with the plural antecedent *servitia*, which is doubly peculiar, since *servitium* is properly abstract, 'slavery,' and if made concrete should be collective, as it often is; but as a concrete the word is sometimes made to denote an individual slave, and therefore capable of use in the plural. This seems a favorite use of Sallust (*Cat.* 24, 4; 46, 3; 50, 1; 56, 5; *Jug.* 66, 1), though it occurs in other authors also.